Barrio Casala-an. This new site was south of Nawakat, about four or five miles from the coast. Just before they departed the people held an election and Stib was made capitan. 175 166 [623]

The subsidence of Moro raids during the first part of the 19th century was not the sole reason for this gradual southward migration of the community. In fact, Moro raids were to continue into the latter half of the 19th century.

> When the town was at Mangudkod the people were always ready for any eventualities, because even in this far place the Moros were always paying them a visit in order to make captives of the people.

Neither does exhaustion of the land nor overcrowding seem to have been the most important factors for this movement toward the sea. Famines were said to have been unknown. The crops were abundant--"even if they could plant only once a year the crops would last for three years." The attraction of the lowlands with perhaps more fertile soil and located near the sea, however, was strong.

One factor of considerable significance which helps to explain this southward migration of the original nucleus of Siaton poblacion was the desire of the priests to bring the Filipinos "under the bells." To have the people concentrated in more accessible lowland

175*
787
825

According to the gulang [old people] when the Moro boats were far out to sea there occurred a strong wind and rain. Maybe the Moros were baliw [supernaturally cursed with bad luck] because of the toko.

This why today the gulang will say to a child who oversleeps: 'My God!, if it were like the old days when the Moros came to our place to make captives, children who overslept would find on awakening they would be sleeping in a Moro boat far out at sea.' The children today reply: 'I don't believe you.'

Founding of Siaton Poblacion

175*
166

Kalumpang proved to be an unsatisfactory site because of its hilly nature and rocky soil. Capitan Francisco Sugboanon, who had been re-elected in 1827, and the former capitans met, discussed the matter, and brought it to the attention of the people. The barriofolk were divided on the selection of a new site. The people living in Bondo, Canaway, and Inalad wanted the new location to be on their (east) side of the Canaway River. The inhabitants of Mangudkod (who had not migrated to Kalumpang), Lingaton (a sitio of Sandolot), Dolog, Casala-an, Sandolot, Dateg, and Mantuyop desired the new community to be located on the Canaway's west bank.

175*
623

It was finally decided, due to the differences of opinion, to hold a paleo. A paleo was a method of voting, particularly well-suited for illiterate groups. Every individual, young and old, man and woman, had one vote, i.e., one stone. These stones were to be put in a certain spot on a designated day.

175*
623

These stones were counted at the end of the day with all the people watching. The pile which had the greater number of stones won the election. The people who wanted the poblacion located east of the Canaway River piled their stones at the north. Those who wanted the poblacion located below Kalumpang piled their stones at the south. When the election day was over and the stones were counted in the two piles, the pile at the south had more stones. Everybody accepted the decision that the new poblacion's location was to be in the lowland below Kalumpang. This is the location of the present poblacion of Siaton.

The founding of the present poblacion of Siaton dates from this 1828 election.

175*
361
368

In this new location the people built their houses grouped together. They did not wish to arrange their houses in straight lines. If the Moros came it was easier to protect themselves if their houses were clustered. The people began to construct a new wooden church for now there were two priests living in Siaton, Fathers Arias and Presbitero Felix. In 1829 Ztib was re-elected capitan and the erection of a new stone church was begun. The wooden church was later used as a stable by the Spaniards.

175*

There is no information in the Gadiane manuscript regarding the date that the Spaniards first came to Siaton. Gadiane writes that a Spanish lieutenant was first stationed at Bonbonon in 1819. The fact that capitans and cabezas were elected to direct community affairs, tributes were collected, and priests active in the region indicates, however, that Spanish authority had reached the locality before 1819.